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T HOME AND ABROAD

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ANDREW VANCE McCRACKEN

Africa Is on the March . . . . . .
DAVID McKEITH, JR.

Home Is Where Crops Are Ripe
BEATA MUELLER

"Greatest Living Christian" . . . .
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OCTOBER • 1949

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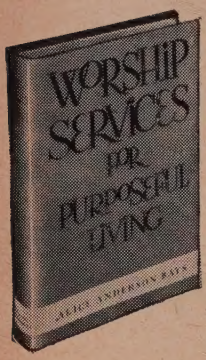

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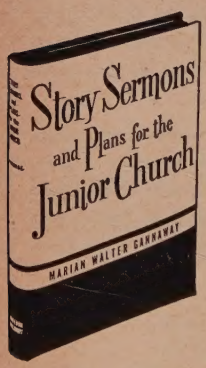

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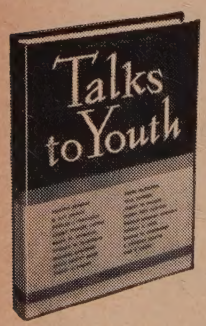

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THE MISSIONARY

HERALD

AT HOME AND ABROAD

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Huge stacks of unfinished business

are piled high on the desks

of our executives and superintendents

Unfinished Business

ANDREW VANCE McCRACKEN

Huge stacks of unfinished business and unmet needs are piled high on the desks of our Board executives and Conference superintendents.

The condition is critical. Indeed, it has in it the makings of a tragic denominational failure.

Of course, some of the greatest enterprises with which our brand of Protestantism has been concerned have always been unfinished. If they should ever be completed, our religion itself would be ended.

THE HOUR IS NOW

But there is also some business which must be completed right away. There are some things that can't be put off. In other words, there comes "a fullness of time," and when the time is "full," the moment has arrived — and it will not return — to get a particular service, a special ministry done. The hour is now!

This particular piece of back business which, we maintain, can't be put off any longer is just about the most important task that our denomination ever voted to undertake. It is a tremendous program for this very hour. Its value will be dissipated if it isn't set in motion at once.

PROFOUND COMMITMENT

And yet it is literally lying on the shelf. Beautiful blue prints are accumulating dust. An immense amount of research and analysis, of planning and promotion is being forfeited. A tremendous dynamic of interest and enthusiasm, aroused through special literature and nation-wide meetings, is going to waste because it has not been put to work by a vast number of our leaders and churches.

We believe that the hour has arrived for someone to open up and tell the story. The facts must be brought

into plain view and everyone told precisely how matters stand.

This unfinished business about which we are concerned is *Our Christian World Mission.* You have heard of it, of course. It was launched officially one year ago with all the fanfare of a major spiritual event. Meetings were held across the country and conferences were called in every section of the land to give impetus and power to this project which, in all sincerity, was hailed as epoch making.

Yet — now it lags, as if it had been only a fleeting emotional spree. Great needs are not being met. Solemn promises are being broken. Opportunities are not being faced. A mighty and profound commitment is being forgotten by many of us.

A UNITED PROGRAM

Suppose, therefore, that we stop for a moment and look once more at *Our Christian World Mission* sc as to remember clearly what it actually is.

We agreed and said, one year ago, that *Our Christian World Mission* would be our share of a united Protestant response to the multitudes who are crying out for deliverance from frustration and despair, for release from poverty and disease, for liberation from superstition and confusion, for freedom from the myriad of inner and outer tyrannies besetting them.

But freedom begins at home. *Our Christian World Mission* starts on our own doorsteps — here in our own lives, in our own churches and communities. Put as briefly as possible, it provides first for the upbuilding of the Christian community here in the United States through:

1. The organizing and nurturing of new churches in the unchurched communities of our land;

2. The revitalizing of our marginal churches in communities which have suffered critical religious depletion;

3. Renewed and greater emphasis upon the teaching office of the churches and reconstituting the Christian family as the primary center of religious education;

4. The recruiting and training of a strong lay and professional leadership, prophetic of fresh life for the Christian movement;

CONFERENCE PROJECTS

5. Cooperation with our State Conferences in special projects requiring the support and help which the family of churches alone has power to give;

6. A distinctive witness in the area of race relations, and a continuance of our historic ministry of justice and mercy in the struggle of underprivileged and minority peoples for liberation from the shackles of unequal opportunity;

7. An accelerated and adequate program of social action to make Christian faith and life immediately relevant to the concrete social situations of our day;

8. The development and use of audio-visual materials and aids in a wider and more effective communication of the gospel;

9. Adequate and decent security for our full-time church workers in the time of their retirement.

OUR PAGAN CULTURE

Here is a sensible and realistic program for the Protestant fellowship of the U. S. which finds itself a minority in the midst of a paganized or religiously neutral culture. *Our Christian World Mission* gives first attention to the integrity of the life of our churches, the purity of their witness, and the upbuilding of the Christian community so that it may have enough vitality to interpenetrate the surrounding culture. This is a supreme Christian task of our day.

But if *Our Christian World Mission* must first start at home it does not and it must not stop there. "The

MORE MISSIONARIES

IMMEDIATE

NEW CHURCHES

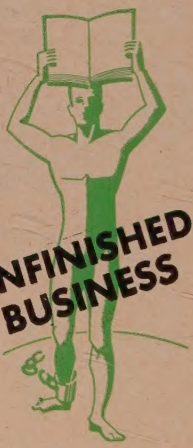
NOT ENOUGH

CHRISTIAN LEADERS

URGENT NEED

SCHOOLS AND COLLEGES

INSUFFICIENT



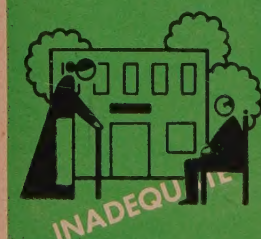
UNFINISHED BUSINESS

OUR CHRISTIAN WORLD MISSION

JUSTICE AND GOODWILL

UNLIMITED

RETIREMENT FUNDS



INADEQUATE

UNION ENTERPRISES

MORE NEEDED

CONFERENCE PROJECTS

NOT COMPLETED

EMERGENCY SERVICES

MORE REQUIRED

COMMUNICATION

UNIMPROVED

field is the world." The gospel is inclusive, international, universal.

Specifically, *Our Christian World Mission* outside the U.S.A. is our share of a concerted program:

OVERSEAS PROGRAM

1. For the building and strengthening of churches abroad as redemptive centers of liberation;

2. For the sending and support in larger numbers of new, young missionaries of spiritual excellence and gentle friendliness;

3. For the training and development of more national Christian leaders who will assume responsibility for the Christian enterprise in their own lands;

4. For the establishment and support of Christian schools, colleges and service centers in today's "battle for the control of men's minds";

5. For the support and expansion of hospitals, medical services and clinics in our ministry of healing;

6. For the purchase and use of modern methods (radio, film-strips, movies) of telling the gospel story of liberty and justice and mercy;

7. For the maintenance and growth of our cooperative and union enterprise on the foreign field;

8. For the relief and rehabilitation of the homeless and hungry victims of war;

9. For security and "freedom from cares" for our missionaries and mission workers in their days of retirement.

WHAT HAS BEEN DONE?

In other words, *Our Christian World Mission* abroad, as befits our Congregational Christian tradition of independence and our inherited concern for a free society, is our effort in this critical hour of history to strike off the chains of ignorance and superstition, to unloose energies held in bonds, and to make available the liberating gospel of Christ to eager hearts and hands.

Such a program costs, of course, in time and money. It was estimated by our administrative agencies that the total need in 1949 would cost $6,280,126. The figure was approved by the Survey Committee of our General Council, and it certainly did not seem too much to expect considering that it meant actually an average of less than two cents a day from each church member. But what has happened? What has been done? Many churches and individuals have done admirably. All thanks to them. Many others, like the priest and Levite, whom Jesus condemned, have passed by on the other side and done nothing worthy of the need and opportunity.

WE MUST ACT NOW

As things look right now we are heading for a tragic failure. Incredible though it sounds, two cents a day has proved to be too great a strain upon the resources of Congregational Christians in this year of our Lord, 1949. Unless something extraordinary happens, we will fall short of our 1949 goal to the tune — believe it or not! — of two and one-half million dollars.

This will entail such a load of unfinished business, such a spiritual default, as to involve disappointment and heartbreak in practically every part of the world.

Do you care? Are you minded to make this your own personal concern? If so, there will be no stack of unfinished business on any desk, no fear lest our magnificent project fail. For where your heart is there will your treasure be — and where your treasure goes there will be faith; there will be hope; there will be charity for all. And there will be freedom and mercy and justice!

Dr. McCracken is editor of The Missionary Herald. *Illustrations by Pictograph Corp.*

DAVID McKEITH, JR.

Africa is on the March

So states the new Executive Vice-President of the American Board upon his return from Africa

I have traveled 23,000 miles during the past five months and more, taking in our three African mission areas, Angola, South Rhodesia and the Union of South Africa. I return more convinced than ever of the importance of the mission enterprise to the spiritual salvation of the world.

WHAT CHANGES LIVES

Governments may support armed forces and defend or extend borders; but armies do not transform the world into God's Kingdom. Ideas sent out through the radio, the motion pictures, and the printed word by well intentioned and constructively-minded government propaganda agencies appeal through eye and ear, and while they make an impression upon people, they do not really change lives.

It is the word of Christ expressed in love and service which, directing its appeal to the human heart, changes men and brings the Kingdom of God.

Africa is on the march — not because of the discovery of gold in South Africa, or the finding of raw materials and minerals in Central Africa. These only provide the means for further exploitation on the part of dominating groups and nations and, temporarily at any rate, may prove to be tragic hindrances to the advancement of Christian goodwill on that great continent.

Africa is on the march because of the mental and moral power of native Africans which is being generated by Christian missions.

Stop with me for a moment at a village in the heart of Angola, Portuguese, West Africa.

AN ANGOLA VILLAGE

We turn down a little dirt side-road, hardly more than a pathway through the grass, and here we find a cluster of mud houses with thatched roofs. Among these native homes there stands a church into which are packed three or four hundred people, many of whom have come from distant villages. Crowds wait outside to greet

Dr. McKeith, our author, chats with typical African gold miners on way home from work.

Below, large congregation of men, women and children gathers for Sunday morning service.

The author talks with Dr. Phillips at the Bridgman Memorial Hospital, Johannesburg.

us. Note the small village school near the church, a bit dilapidated, the three rooms badly lighted, the benches handhewn logs on low supports.

Now come into the church and listen to that great congregation singing the familiar tune, "The church's one foundation is Jesus Christ her Lord." We may not understand the language but we cannot escape the spirit of that hymn. Bow with the congregation in prayer; the words again are strange, but we cannot mistake the cadence and so we join through our own English speech in that prayer which unites Christians throughout the world, "Our Father which art in heaven, hallowed be thy name; thy kingdom come."

INDEPENDENT LIFE

The service over, come with the community and church leaders (they are the same) a half mile down the road. Before us opens the village of tomorrow — a new school building, almost completed; four or five times as large as the former school. Four dormitories at one end of the open area are for boys, four at the other end are for girls, and in each dormitory are two rows of cots made by the boys of the school.

The buildings are of sun dried brick and well-constructed, the roofs thatched, the rooms clean. Money for this project has come entirely from the savings of the people themselves. They have sold their corn and beans to the Portuguese trader down the road and have given their time and their meager earnings to erect a school for their area. They also will

Gold miners, lounging on Sunday afternoon, are gathered from all corners of African sub-continent, and form one of the important groups among whom our missionaries work.

pay the teachers; no mission funds will be needed. On the sloping land below the school are the gardens where the children already are growing most of their own food.

See how Africa is moving from the old into the new! What power motivates these people? Who leads them? It is the power of the Christian gospel. It is the leadership of our missionaries!

We must hurry on; but pause for a visit at Dondi where, in cooperation with the United Church of Canada, we conduct the Means School for Girls, the Currie Institute for Boys, an agricultural department, a teacher training school, a theological school, the press and a hospital. Yet, most of these are inadequately housed and staffed.

SUNDAY AT DONDI

Stand a moment at the edge of the campus and look across to the auditorium and class room building on the green. It is Sunday morning. The girls from Means School a mile away are coming up the path on the left, the boys coming from the dormitories on the right. Hear the beat of drums — they love to march to the rhythmic cadence of the drum-beat. The young ladies file into the chapel (for the auditorium is also the Sunday chapel); the young men follow.

What a fine picture they make, the girls all in white, the boys in their white trousers and blue coats. Do not examine the clothes too closely for some coats are frayed, the trousers often patched, the dress material is poor. But note how neat and clean and trim they all are. Let us follow them into the chapel and take our places on the platform. Before us, a sea of black faces; the young people in the front, center and sides; the rest of the chapel crowded with villagers; some of them have walked through the night and early morning.

The young people on either side

Sr. Alvaro, the African headmaster of our very large intermediate school at Bailundo.

facing the center are the choir, about one hundred of them. Listen as they sing, "The Lord is my light and my salvation, whom then shall I fear; the Lord is the strength of my life, of whom then shall I be afraid." No one ever heard that anthem sung more gloriously.

MORE ABUNDANT LIFE

What will become of these young people? Some will be pastors, others teachers. You will meet them in the post office, as government clerks; you will find them in the shops. They will not occupy important positions, but they are climbing. They are the leaven in the African life of Angola. Our schools are the best available for them, though we take them only through Junior High School and only a very few of all the thousands in that land ever reach Dondi. The rest are still under contract — labor on plantations, in the fisheries, on the roads. Life is difficult, poor and miserable, but through our Christian leadership, young and old alike are catching a new vision. They know that life can be different.

We have no time to stop at Mt. Silinda, our station in Southern Rho-

A member of the staff of the Jan Hofmeyer School of Social Work in Johannesburg introduces a member of the Native Affairs Department of the Union of So. Africa to a class.

desia. I wish that we had. What a marvelous opportunity is offered us in Rhodesia, for with the aid and cooperation of the government we have a free hand in church work, medical service and education. How inadequate are our efforts.

SOCIAL WORK SCHOOL

We have time to stop for only a few moments in the Union of South Africa. What problems and challenges confront us here! How desperately the churches need our help! They could do a far greater work if we would give them only a little assistance. Doors of opportunity are wide open, and we are so unready; but what little we do is at least well done, under the leadership of a competent group of missionaries.

Stop with me at the Jan Hofmeyer School of Social Work, conducted under the inspired leadership of the Reverend and Mrs. Ray E. Phillips. Seventy-five or eighty young men and women are being trained for social centers, going out with a basic Christian motivation to serve among their people. Here we meet native Africans, Indians, young people of many races.

Chat a moment with a young Indian who only a few weeks ago during the Durban riots saw his father's store looted, the windows broken, the family livelihood destroyed by African youth on a mad rampage. We ask him two questions. First: "Where are you living in Johannesburg?" He answers: "At the Bantu Men's Social Center next door." (An Indian living with Africans in a center quite like one of our smaller American YMCAs

Beloved Dr. Mary Cushman, known to many of us here in the United States, visits lepers at Chilesso, Angola, West Central Africa, to give them the very best medical treatment.

and finding close friends among this group in a Christian fellowship!)

TRAINING FOR SERVICE

Our second question is: "What are you going to do when you finish school?" He replies: "I want to work among the underprivileged African people." Remember that he is an Indian, not an African! His family has threatened to disown him. But under the leadership of Dr. and Mrs. Phillips he has come under the power of Jesus Christ and nothing can withhold him. If we could match such Christian social work in Durban, and could have such leaders there, we could help to build a spirit of community there also.

Everywhere in Africa the churches are growing so fast that the missionaries cannot cope with the situation without added personnel. The African is striving to direct and control his own destiny. We may participate in this effort by sharing the spirit and leadership of Jesus Christ. Here, as has been said, "the fields are 'black' unto harvest, but the laborers are few."

TREMENDOUS OPPORTUNITY

We have a tremendous opportunity in Africa today; its future rests partly in our hands. Africa is on a forward march and we are invited to march with its people toward a better day. The call is very urgent — five years will be too late. The time to join is now, and we dare not delay.

Dr. McKeith is the new Executive Vice-President of our American Board for Foreign Missions.

Photos by Denis Garthorne and by courtesy of the American Board for Foreign Missions.

Home is

In the 1930's, John Steinbeck's *Grapes of Wrath* made a nation indignantly aware of the poverty and travail of its migrant agricultural workers.

In the decade and more between, public opinion and economic changes during the war brought some progress in developing a program to meet the needs of these workers.

MIGRANTS ON INCREASE

Today, however, the federal government program has been withdrawn. Rising unemployment across the nation has sent additional thousands into harvest work, swelling the ranks of migrant workers to a postwar high. And although the farm labor market has been near a glut, plans were made to import workers from Mexico and Puerto Rico for the summer harvests.

Steinbeck wrote of the people who fled the dust bowl in the West. But every year there is a tide of migrants and their families moving north: from

Left, all members of a migrant family trek out to pick cherries in Wisconsin orchard.

The story of America's own refugees and what our churches are doing and must do for them

BEATA MUELLER

where the crops are ripe

Florida and Georgia up the Eastern seaboard to New Jersey, New York and the New England states; from Texas as far up as the orchards of Michigan and the beet fields of Minnesota; from southern California to the fruit harvests of Washington.

They work in at least forty out of forty-eight states, and their number is estimated at two and a half million.

A federal agency has stated: "Child labor, substandard living and a padlock against education have destroyed the rights of children and drastically disturbed the integrity of family life among migrant workers.

MINIMUM STANDARDS

"Unorganized, unprotected by workmen's compensation laws in most states, ineligible for educational, health or welfare benefits while following the elusive dollar during seasonal employment shifts, migrants frequently find maintenance of even a minimum standard of living an impossibility."

That was in 1947.

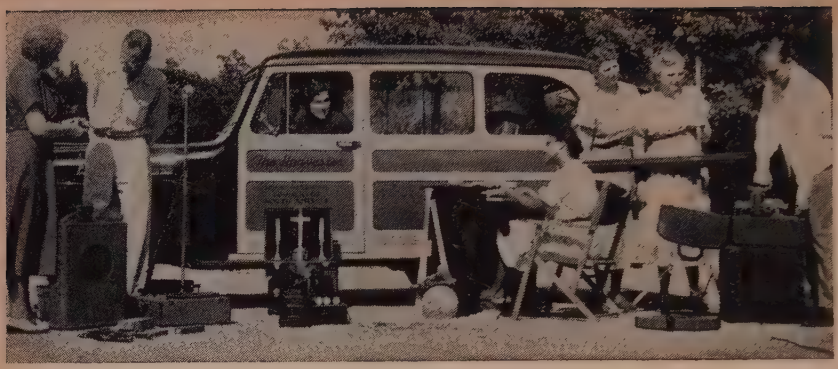
Early in 1948, action by Congress had eliminated the Federal Health Program for Migrants and liquidated the more than fifty camps established by the Farm Security Administration that had been at least a token of intelligent action, with reasonable rents, central laundries, recreational facilities, and clinics.

CHILD LABOR

In the last decade some employers have improved housing for the migrant families, but too often even today they must live in shacks, box cars, or tiny cubicles partitioned out of a warehouse or a stable.

In the face of rising living costs, a family of eight or nine may make an average wage of $800 a year. The children, handicapped by the impossibility of regular schooling, receive even less education than their parents. Economic necessity, too, often forces children of seven or eight to work in the fields with the rest of the family. There is little provision for their health, social welfare or religious needs.

Racial tensions often compound the indifference or hostility of the com-



One of six "Harvesters," equipped to take worship, recreation and music to migrants, is explained to a few summer staff members of the Home Mission Council's Migrant Program.

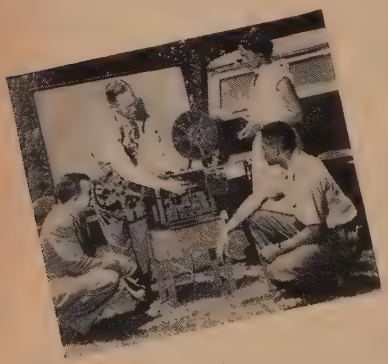
munities to the "outsiders" they need as workers and reject as human beings — for whom the community's schools, clinics and even churches are often closed.

The migrants' seasonal labor is essential to the national economy. Yet they have pitifully little share in the "American Way of Life" they help make possible.

Creating a better Christian America for these disinherited human beings is a test and a challenge for all of us as citizens and Christians. Cooperative church action can do a great deal to meet the challenge.

Churches of many denominations have in fact cooperated in work with migrants for over twenty-five years. Today twenty-three denominations, including Congregational Christians, work through the Home Missions Council to carry on a program of recreation, education, child care, counseling and worship for the migrants in twenty-three states.

A permanent staff of fifteen ministers and community workers is augmented each summer by a growing number of college and seminary students who work as ministers, teachers, child care specialists and social workers. These students, many of whom expect to become full-time



Left, projector is explained to new summer staff members. *Right,* a game for children.

missionaries, include Anglo, Negro and Spanish-speaking men and women.

They have worked with individuals and groups in the community as well as with the migrants. One worker, for example, had the youth director of the local Y.W.C.A. and the county supervisor of the 4-H Club helping with her recreation program, and persuaded a local canner to donate a building for evening classes in handcrafts.

SIX STATION WAGONS

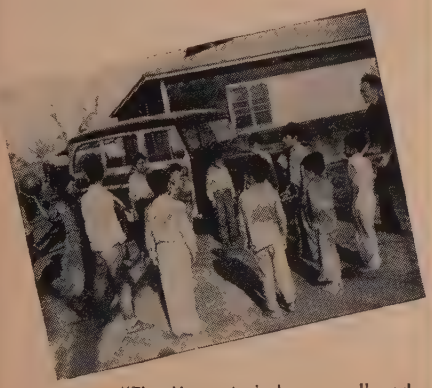
Six station wagons, called "Harvesters," have greatly increased the effectiveness of the migrant ministry. Equipped with portable organ, folding altar, sports equipment, medicine kit, books and magazines, record-player and sound movie projector, the "Harvesters" travel from camp to camp, a symbol to the migrant of churches that care what happens to him and churches that want him in their fellowship.

Although the migrant ministry functions through the Home Missions Council, it is made possible by the devoted participation of local church people working through their councils of churches and church women.

By becoming informed about migrants in your own community; by supporting the World Day of Prayer each year on the first Friday in Lent; by increasing your local church contribution to the work of our Board of Home Missions; by stimulating intelligent and sympathetic interest in the migrants on the part of growers, public and private agencies, and the general public; in all these and other ways you can help create a better Christian America for these disinherited people.

Miss Mueller is a staff member of the Missions Public Relations Office.

The illustrations in this article are by courtesy of the Missions Public Relations Office.



"The Harvester's here . . ." and before long a game is under way.

MATERIALS ON MIGRANTS

Adults:

America's Own Refugees, Collins; $3.00. *Latin Americans in Texas,* Kibbe; $3.50. *Factories in the Fields,* McWilliams. *Migrant Labor, A Human Problem,* U. S. Gov't., thirty cents. *Children in the Crops,* Barber; Federal Aid Series.

Children:

(From the Friendship Press). *Tumbleweed Boy,* Hull; Paper $1.00. *More About Migrants,* Banks; program guide for junior high leaders, forty cents. *Blueberry Acres,* Kelsey; Paper, $1.00. *Junior Teacher's Guide on Migrants,* Wyat; thirty-five cents. *Sandy and Mr. Jalopy,* Agnew; Paper $1.00.

Order from the Pilgrim Press

* * *

Filmstrip in color on migrant life in different sections of the U. S. and what the churches are doing about it. Consult Home Missions Council, 297 Fourth Ave., New York 10, New York.

Children of the Harvest, filmstrip in color, purchase price, $3.50. Home Missions Council.

What About Migrants? Packet of source materials; twenty-five cents.

HOWARD A. KESTER

WANTED:

Jobs and Homes for Protestant DP's

Protestants are on the spot regarding Displaced Persons. Although our interdenominational relief agency, Church World Service, has received more DP assurances than ever before from Congregational Christian, Presbyterian, Methodist and Episcopalian bodies, there still is danger that the Protestant churches will respond too late and with too little help.

The hard fact is that unless — within the next few months — congregations and individuals pledge extra thousands of job and home assurances, we Protestants in the United States, the Lutherans excepted, will have failed to do our share in helping fellow-Protestants of Europe find homes and jobs in this country.

Congregational Christians placed more assurances for Displaced Persons during May, June and July than in the nine preceding months since the Displaced Persons Act became effective. And this is encouraging! As of August 10, 251 assurances had been certified by our Congregational Christian Service Committee, and of this number 200 were placed during the last ninety days. In addition, an undetermined number of assurances have been sent directly to Church World Service. We can, therefore, estimate that, altogether, our churches have assumed responsibility for approximately 450 individuals.

But while we are making progress, the greater part of the task is yet to be accomplished. Unless we rapidly move to procure many more assurances, thousands of fine but helpless men, women and children will be left behind in the DP camps of Europe. The inescapable responsibility for rescuing our Protestant fellow-Christians, plus the complications of the situation in which they are caught, made it necessary for the Service Committee to provide a "blanket assurance" on behalf of our Congregational Christian churches. And through this over-all pre-commitment our churches can provide DP assurances right along even after the "cut-off" date has been announced by the Commission in Washington.

"If," as has been said, "even a few people are moved by compassion for their fellowmen," the task somehow will be done. But if the whole body of our churches should unite to make this date on our Christian Calendar one of outstanding significance, this would mean more to the Displaced Persons who are waiting to hear from us than we can possibly imagine

Write today to the Displaced Persons Program, Congregational Christian Service Committee, New York 10, New York, for full information.

Mr. Kester is Director of the Displaced Persons Program of our Congregational Christian Service Committee.

Schedule Your Every Member Canvass for November

During the period November 1st-24th, the churches of the U.S.A., through the active cooperation of the Advertising Council, will have the benefit of a promotional effort designed to reach millions of Americans through seven thousand newspapers, complete radio coverage, and 2,500 highway billboards.

The goal of this national interfaith campaign for "Religion in American Life" is to bring dramatically to the attention of every citizen the importance of religion and religious institutions, and to awaken in every individual an awareness of his own responsibility to attend and support the church or synagogue of his choice.

"Find yourself through faith: Go to your church this Sabbath" is the billboard variation of a theme that will be used to urge all Americans to strengthen the nation's moral and spiritual foundations through:

Regular attendance at services of worship;

Adequate financial support;

Broader participation in religious life;

Enrolment of new members;

Attendance of all children at Sabbath schools;

Helping to sustain evangelistic and humanitarian work at home and abroad.

For the first time the National Advertising Council, representing the great advertising agencies of business and industry in the United States, is giving the churches and synagogues the same build-up that is given the Red Cross, the Community Chest, the March of Dimes, and twelve other public services.

This means unprecedented backing for a fall program to be climaxed in your Every Member Canvass for adequate church support. A Christian layman, prominent in advertising, calls it "One of the biggest breaks the Church has ever had."

To obtain full advantage of this build-up for the church and religion through the advertising media of the nation, if at all possible, schedule your Every Member Canvass for November. Then watch for and cooperate fully with developments.

Hemmed in on all sides, Dr. Schweitzer ponders a problem at desk, Lambarene, Africa.

"GREATEST LIVING CHRISTIAN"

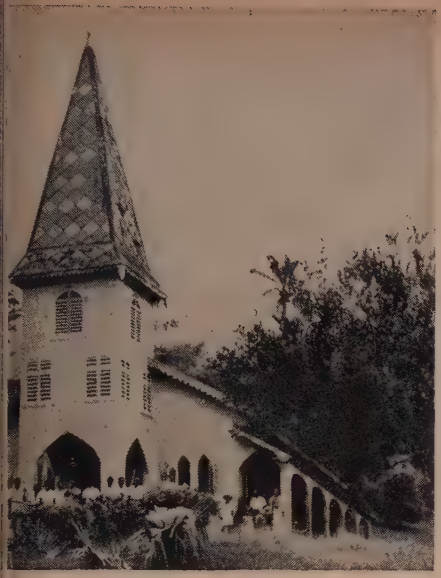
EMORY ROSS

When the Nieuw Amsterdam docked in Hoboken, N. J., in July, a gray-haired, bulky, gray-mustached man became front-page news in the U. S. Why? Here is one answer.

I know of no one who, in every task, shows more clearly than Albert Schweitzer, one of the greatest of living Christians, a whole personality, philosophy and ethics issuing in action, in deeds, in service, "as man to my fellow men."

His faith is hourly renewed by his works.

"Our real strength for the work we find every day anew in the realization



Chapel at Lambarene where Schweitzer has spent thirty-six years in Christian service.

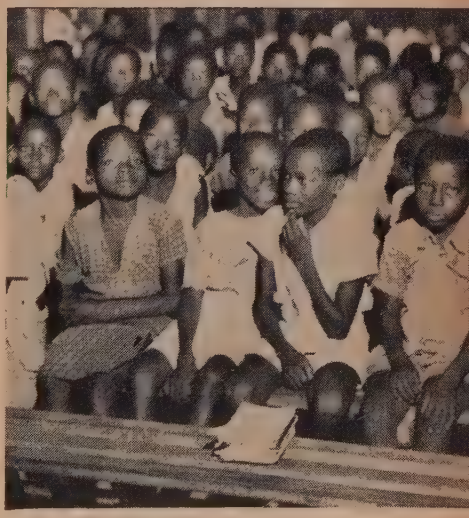
Dr. Schweitzer has a 300-bed hospital with a dispensary, lying-in ward and a nursery.

The distinguished missionary, Dr. Schweitzer, is front-page news on first visit to the U. S.

of the grace which comes to us in that we are allowed to be active in the service of the mercy of Jesus among the poorest of the poor," he says. And again: "However limited one's means are, how much one can do with them!"

It is the action aspect of Schweitzer's life, undoubtedly, that has gained the attention of most people. For it has attracted — and benefited — thousands within and without Africa who have little or no real understanding of the content of philosophy, medicine, theology or music.

What strikes them is that a man expert in so many subjects should be



Some of the younger boys and girls in Dr. Schweitzer's mission school at Lambarene.

European members of the hospital staff, with Dr. Schweitzer. The latter used honorarium received for speaking here this summer to purchase much needed hospital supplies.

Dr. Schweitzer looks over his drug supply.

doing so many different things.

There is power for every person in the example of the person who is Schweitzer. No matter what our talents, how few or how many, the obligation is to spend what we have to the limit.

The nature of the action upon which Albert Schweitzer decided is also of highest importance to every man. It was direct, personal, practical, in the spirit of Christ, and to the neediest. Any committed person can combine those five qualities in action in any community in this world.

A person, in action, in the spirit of Christ — that is Schweitzer. It seems to me that his greatest gift to the people of our struggling world is to show this and succeeding generations

Dr. Schweitzer is "one of the great living theologians, a master philosopher, a good doctor, an expert on Goethe, and the best living authority on Johann Sebastian Bach."

how magnificently the spirit of Christ can shine through one committed, *doing* person.

Albert Schweitzer shows the way, as Van Paassen says, to "the liberation of the world through the spirit of Jesus. In everything he undertakes he is animated by an incredible gentleness, and an all-embracing sense of responsibility.

"Respect for life . . . for all that breathes! In this idea Schweitzer sees the real solution of the question of the relationship of man to the world."

Dr. Ross is Secretary for Africa of the Foreign Missions Conference of North America, and treasurer of the Albert Schweitzer Fellowship.

The pictures in this article are by Religious News Service. Portions of this article are reproduced by courtesy of The Christian Century.

Dr. Schweitzer preaching to the natives.

It's high time that we become acquainted with the needs and opportunities on "freedom's new frontier"

Let's Study Japan

PAUL H. VIETH

The official foreign missions theme for 1949-1950 is most timely.

This could be said of any carefully conceived topic in any year. But it applies with peculiar force just now to a study of Japan.

A TIMELY STUDY

Why? Because:

1. Japan has always seemed a baffling country to most Americans. And the war added to this bewilderment by producing a deep hostility. Wartime propaganda left behind suspicions that postwar understanding has not yet been able to allay.

2. War creates inevitably a spiritual and cultural break between the contestants. But a time for reconciliation always comes. The Japanese people were humbled by defeat and are ready to acknowledge their nation's guilt.

But we Americans need to be repentant on our part for practices which helped bring on the struggle. From a truly Christian standpoint guilt is shared by all. It would be illuminating if study groups should gain a frank and objective view of the international situation as it looked to Japan before Pearl Harbor. But, primarily, our effort at reconciliation must deal with the present and the future, not too much with the past.

3. We, as a nation, have accepted a vast responsibility in respect to the future of Japan. We insisted upon unconditional surrender. We established an Occupation Force to demilitarize the Japanese and to teach them the ways of democracy and peace.

HISTORICAL EXPERIMENT

The Japanese are responsive. But how competent are we as teachers? This has been called the greatest experiment in history. On its outcome will depend not only the relations between the United States and Japan, and the entire future of Pacific relations, but also the welfare of some eighty million Japanese people. Is it not important that Americans should inform themselves as to what is actually going on today in occupied Japan?

Attractive undergraduate of Doshisha University of which Congregational Dr. Yuasa is president.

4. Japan has been cruelly stricken by the war. Her cities were laid waste; her productive capacity reduced to a fraction of what it had been; her ships destroyed and her foreign trade limited to whatever may be approved by us, the conquerors.

Japan's natural resources have been wantonly used up. Her people are discouraged by military defeat and by the scant promise of their future. If any body of people ever needed encouragement, the Japanese need it now.

SEEK NEW FAITH

The basically Christian impulses of responsible Americans will rise to meet the need once it is clearly seen. It includes not only material goods but sincere friendship, spiritual fellowship, and a shared concern for creating new opportunities for constructive living in the great Pacific area.

5. Japan responds to the Christian message, and opportunities for Christian work are greater than ever before. The traditions of extreme nationalism, emperor worship and belief in a special, divinely-ordained destiny for Japan have lost their hold.

The union of a state religion with a feudal government is being replaced by religious liberty in a free democratic state. Shinto and Buddhism have failed the Japanese people in their hour of crisis, and a new faith is now being sought on every hand. The faith of Jesus Christ can fill this spiritual vacuum and many Japanese are eager to find out what Christianity has to offer.

AN OPPORTUNITY

These five main considerations indicate the significance and describe the opportunity of a study program on Japan. They clearly suggest a program of Christian social action.

Let the churches make the most of this striking opportunity! To do so will require far more than a cut and dried course on Japan in the Sunday school, youth fellowship, and women's organization.

AVAILABLE INFORMATION

It will demand a period of continuous and intensive application. The Missionary Education Movement is providing a series of excellent reading and study books. For children and high school boys and girls, these books give an insight into Japanese life and aim to develop an understanding of the Japanese people through attractive narrative material.

For older young people and adults, there are materials and books which present a penetrating approach to present-day Japan, and to the factors that have made her what she is. Visual materials may be obtained from many sources.

MATERIALS ON JAPAN

Adults and Young People:

Japan Begins Again, Kerr; Paper, $1.00. *Songs from the Land of Dawn,* Kagawa and others; paper, $1.50. *The Seven Stars,* Matsumoto; Paper, $1.00. *Which Way Japan?* Shacklock; Paper only, sixty cents.

Elementary:

Where the Carp Banners Fly, McGavran; Paper, $1.00. *Toshio and Tama,* Halladay; Paper, $1.00. *Mitsu,* Bernard and Jacobs; Boards, fifty cents.

Helps For Teachers Also Available

Order from the Pilgrim Press

New Film on Japan:

Kyoto Story; a new three reel, sound, color motion picture for church dinner, church school, Sunday evening services, study classes. Available through Missions Council depositories for $5.00 or an offering.

And there are persons in almost every community who have shared in the occupation of Japan and who may be called upon for eye-witness reports. It is of no small import that these individuals are nearly unanimous in their opinion that the people of Japan are on the whole industrious, cooperative, and responsive; and bear no resemblance to the usual caricature impressed on the American mind.

A BASIC STUDY

It is greatly to be hoped that many church groups will devote themselves thoroughly to the subject, and press on far beyond the limits of the mission study books.

Effective mission study is today more basic than a mere inquiry into what missionaries and mission stations are doing. That, of course, may be the final focus of such study. But first we must develop an intelligent interest in Japan, our neighbor in the Pacific, through a true understanding of what she now is, of how she became what she is, and of her present and future trends. Thus we may also discern the tremendous significance of developments in the Far East as these grow out of the new Japan where our responsibility is almost absolute.

OUR CHRISTIAN DUTY

Then we may inquire more intelligently what friendship and, above all, faith in Jesus Christ can contribute not only to the rebirth of Japan, but to the growth of world order. Such a study is bound to make more clear our Christian duty, and to strengthen the sense of mission in every church that undertakes it.

Dr. Vieth is Horace Bushnell Professor of Christian Nurture in the Divinity School of Yale University. Following the war Dr. Vieth spent more than a year in Japan as adviser in religious education to the Occupation.

Photos by Robert H. Grant; by courtesy of the American Board for Foreign Missions; Church World Service; and U. S. Army.

Above, Mrs. Robert H. Grant of Kyoto Mission with several neighborhood children at party.

Above, new prefabricated church in Tokyo and below, children welcome U. S. food packages.

The story of a new church in the most overcrowded slum in the world

DONALD L. BENEDICT

The East Harlem

In the fall of 1947 a group of us, all students at Union Theological Seminary in New York, became increasingly concerned over the almost exclusively middle-class nature of the Protestant churches in America.

We came to feel that the Protestant faith was proclaimed mostly to those who could afford to pay generously for their religion. We were dismayed even more by the inability of Protestant churches as a whole to evangelize the throngs of industrial workers, especially those of the lower income brackets.

Our discovery of Protestant weakness in this area was nothing new. Protestants, and especially those interested in home missions, had known of these conditions for many years. We came to feel, however, that it was high time for somebody to do something about it.

This is not to say that there are not many fine ministers working in blighted areas of large cities and do-

Typical street scene in the crowded neighborhood of the East Harlem Protestant Parish.

Protestant Parish

ing a first rate job under discouraging circumstances. We only felt that experimentation in relating the churches to this neglected segment of our population was long overdue.

Largely through the efforts of Truman B. Douglass and Stanley U. North of the Board of Home Missions of the Congregational Christian churches, and of Donald W. Strickler of our New York City Association, an interdenominational project — the East Harlem Protestant Parish of New York City — was brought to birth.

The other cooperating denominations include the Baptists, Presbyterians and Methodists. Dr. Kenneth D. Miller, president of the New York City Mission Society is chairman of the Administrative Committee. The funds of the Parish are administered by the New York City Mission Society which also makes a contribution. Union Theological Seminary has shown considerable concern and has

The co-pastors Donald L. Benedict (left) and J. Archie Hargraves listen in on Bible stories.

Exterior view of the new store-front church opened in Harlem by the Protestant churches.

provided several field workers.

This venture was undertaken on the strength of two basic presuppositions:

First, we felt that our approach to an area like East Harlem, perhaps the most overcrowded slum in the world, must be through a group ministry within specific geographical limits.

Second, we felt that the churches, including many ministers, have for some time been living in an ivory tower, shut away from the problems of the people as a whole.

How may the churches and the ministers make themselves more accessible to the masses? Feeling that there is nothing sacrosanct about the present method of church structure and organization, we proposed to rent some vacant stores in the area and use them for worship and youth centers.

In addition, we felt that it was more important that the money ad-

vanced by the denominations be used for personnel rather than for expensive buildings. We were also sure that by using store-fronts we could bring ourselves far more close to the people where they live than by isolating ourselves in huge forbidding stone structures where people must pass through a battery of secretaries and long hallways to reach the minister in his study.

STORE-FRONT CHURCH

By the first of September, 1948, we had located a store-front. Since the building was in need of major repairs and the landlord refused to cooperate, we began by removing two sanitation trucksful of refuse from the basement and the ground floor. Next we put new beams and posts in the basement. The floor was replaced in many spots. Then came plastering and painting. All through this process the neighborhood children helped with real enthusiasm, for here was to be a church of their very own where they could find friendship and understanding.

We held our first meetings, Sunday School and morning worship, on the last Sunday in October. Now — a year later — we have fifty-five students in the Church School. The children meet three and four times a week for various activities including recreation, crafts, choir practice and worship. It makes a very busy week.

The children who enroll in the Church School are expected to participate also in the weekday program. We have secured the use of a gym for two nights a week and a swimming pool for one night, and now can expand our program outside of the store-front building. We make it clear, both to the children and their parents, that this is a Protestant church, and that we are here not only to provide recreation and character training, but also to teach the evangelical faith in which we believe.

Next we commenced our adult program. At present about fifteen adults regularly attend morning worship along with twenty children.

HOUSE MEETINGS

Because of some initial hesitancy on the part of grownups to come to our church rooms, we also started a series of apartment house meetings, something like the early Christian tradition of the "agape" or "love feast." One family in an apartment house offers to be host for a meeting. Light lunch is provided by this family and afterward we proceed to an opening prayer, followed by a sermonette, then discussion of a Biblical passage which members of the group have read during the week, closing with a round-table on the practical application of Christian faith to community problems, common to all.

Three of the neighborhood boys who helped the co-pastors make necessary major repairs.

Traditional type of playground in Harlem.

This latter feature has resulted in some rather significant action.

The first of these groups, which has now been meeting for about two months, has cleaned up several lots which were filled with rubbish, has purchased curtains and other material for the worship sanctuary, has elected several of its members to represent them on various community welfare committees and has now instituted conversations with their landlord about the ruinous condition of their apartment house.

APPEALS FOR HELP

A second group has become interested in the heating situation, discovering that for more than ten years they have been living in apartments with only one radiator for four rooms. This same group is also engaged in finding summer camps for their youngsters. All of this action, let us remind ourselves, is cast within the framework of the Christian faith.

The staff is overwhelmed with appeals for help in all kinds of situations, including retarded children who are neither in school nor institutionalized, runaway children ranging from twelve to fifteen years, children who are truants from school, cases of stealing, inadequate Relief funds, the need for friendly hospitalization where people are afraid of the city hospitals, finding jobs where the U. S. Employment Service has been unable to be of help, and cases involving landlords who refuse to provide adequate heat. The attempt by our staff to relate Christian faith relevant to these problems has been complicated as well as challenging.

SOCIAL ACTION FRONT

Two or three developments on the "social action front" seem to us particularly significant. For example, through an investigation of a strike in the area we were able to advise one of our parishioners who had been fired for union activity. The union involved had for some time been in the hands of the left wing forces so that nothing concrete could be done toward peaceful settlement of the dispute. We tried to indicate to the young woman in question that there were both responsible and irresponsible unions and that in the future she should investigate the character of the local that she was asked to join. It came as somewhat of a surprise to this girl when she discovered that a Christian minister had some interest in her welfare.

While it is still too early to evaluate the project in all of its aspects, we can already discern certain weaknesses and certain strong points in our approach.

1. The work with the children has moved along as rapidly as anticipated. But we are frankly baffled by the apparent irrelevance of most of the Sunday School material to the actual

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income for the month of July, 1949	$ 5,936.81
Income for the two months period ended July 31, 1949	$13,913.39

experience of these youngsters of the slums of Harlem in New York.

2. In our program of counselling we need to know our way around among the social agencies much better than we do.

3. The unlimited accessibility of the minister is one of the most significant elements in the project thus far. The ease with which one can open the door of the church and find the person in full view is why we have been so swamped with appeals for help. The fact, too, that we are not a "mass production" institution makes people feel that they will be treated more as individuals than they are in most of the other agencies.

4. The apartment house "agape" meal has emerged as one of the best educational factors in relating Christian faith to personal problems.

5. We are just beginning to see the possibilities of a group ministry in an area like East Harlem. We have now opened our second church center just three blocks away from the first. This is in the middle of the block where we started our Vacation Church School last summer. Here in this block, where four thousand people exist across the street from each other, we have had a Sunday School attendance of seventy and a church attendance of forty-five.

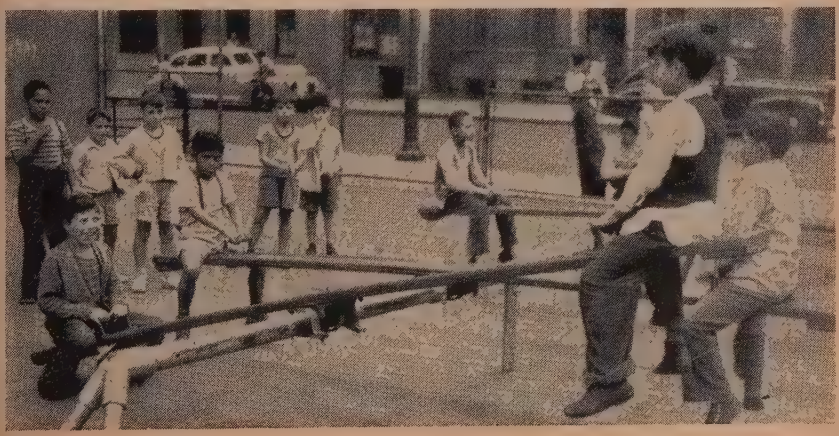
6. We have also learned that organizing people in this area, whether for a church or to protest injustice, is a job in which one must be painfully persistent. The organization of adults, especially, cannot be carried on by merely setting a time for meeting. Instead, we find that prior to the meeting hour we must call on the families and tell them that the meeting is now starting and ask them to come.

We do not pretend to have all the answers. We only feel that, given a few years on the job, we will discover the points at which Protestantism has relevance to the problems of these people. We also hope to work out methods that can be used in other cities where like situations exist. It is our conviction that the dynamic for a revived Protestantism lies mainly within this segment of our American population.

Mr. Benedict is a graduate of Union Theological Seminary and one of the ministers of the East Harlem Protestant Parish.

Photos by Religious News Service, World Outlook, Carl W. Judy, Lester Finley; by courtesy of Harmon Foundation and New York City Mission Society.

The new type of playground for the "jungle" children of the world's most crowded slum.



WE SALUTE

James E. Walter

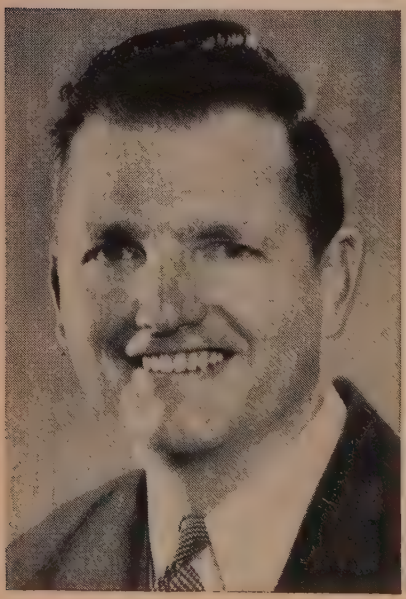
ALBERT D. STAUFFACHER

Dr. James E. Walter leaves the Missions Council on October 31, 1949, to become President of Piedmont College, Demorest, Georgia.

Twelve years ago, in May 1937, Dr. Walter came to the staff of the Missions Council from a parish in Orange, Connecticut. Throughout these years he has given sterling service as a member of the Joint Staff, as secretary of the New England Regional Committee (now the Eastern Regional Committee) and since 1944 as Projects Secretary.

To each of these tasks, and to other special responsibilities, he has given total devotion, tireless energy, wise direction, commanding personality, and unalloyed consecration.

PRESIDENT JAMES E. WALTER



The fruitage of these years cannot be measured in statistics. The assets accumulated are in intangible values such as inspiration and wise counsel given to young recruits, to fellow ministers, and to colleagues in service; courage and renewed purpose imparted to churches, church workers, teachers, and committee members; joy and satisfaction to men and women who, under his appeal, have shared their substance generously with others throughout the earth; and, above all, gratitude and blessing from a great multitude to whom the gospel has come.

So as James Walter leaves us to give himself to the Presidency of Piedmont College, we do not say, "farewell"! Rather do we, his colleagues, stand at attention and salute a comrade whose faithful service in one area of Christian ministry has merited a call to higher venture in rewarding human relationships.

God bless you, Jim, in the realization of your own vision of your opportunity at Piedmont College, "to teach youthful citizens of the world how to think effectively; how to translate their knowledge winsomely to others; how to blend ideas and skills of communication into practical performance; and how to live abundantly through a sincere dedication of self to the 'teacher of life, Jesus of Nazareth.'"

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Produced in Hollywood by Cathedral Films. Especially adapted to our program of Planned Education to Strengthen the Every Member Canvass. Introduced by Dr. Douglas Horton, Minister of the General Council. Includes two hymns for congregational singing, led by the St. Olaf Choir.

A Deeply Moving Experience

Called a "must" by the United Stewardship Council, this film is suitable for the whole family.

It has drama, pathos, humor, real Christian spirit.

See that your church uses the film. See that you see — AND NOW I SEE.

FOR THE 1949-50 STUDY SEASON

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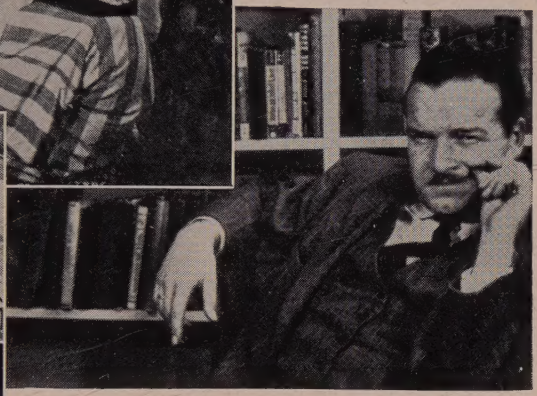

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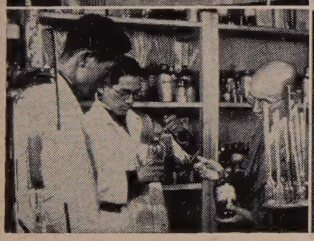

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